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● 619

(This category is reserved for the Koryak people as a whole. For divisions above the community level (which, judging by the text are imposed from without), variously labelled "clans" and /or "districts" in the text, see: 162, 361 and 184.)

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Ma'meč; and he gave me the impression of being a Russian-Koryak half-blood. I heard that the Alutor people have a more abundant growth of hair on their faces; but those whom I saw did not differ in this respect from other Koryak.[1]

It is quite impossible to define the shades of color of the skin without the assistance of chromatic tables, which we did not have with us; so we can speak on this point only in a general way.

The characteristic coloring of the Koryak skin is of the bronze scale of tints, ranging from light brown to copper-red and dull brown, and is darker on the exposed parts. The skin of the women is of a somewhat lighter shade. It is easy to distinguish between the color of skin of the Koryak and that of his neighbors, the Tungus and the Russians. The Koryak skin seems to me to lack entirely the yellow pigment of the Tungus skin, as well as the pale white of the Russian. In comparison with the Koryak, the Tungus appeared white to me.

I observed an interesting illustration of this. In the summer of 1901 I was at the mouth of the Avekova River, where a few Koryak and Tungus families were hunting and fishing. Once when I was present at a contest between two boys, a Tungus and a Koryak, with their bodies stripped to the waist, I was struck by the whiteness of the body of the Tungus boy compared with that of the Koryak. The photograph which I took then illustrates this difference well (see Plate XVIII, Fig. 2).

I was often struck by the light color of the skin of the Tungus (at least, the northern members of the tribes with whom I came in contact), particularly of their women and children. When I examined their skin closer, and compared it with mine or with that of my European fellow-travellers, I discovered that the Tungus skin is actually a light yellow (the color of a lemon-rind), or even somewhat lighter, while the skin of northern Europeans is of a bluish-milky or rosy-white color.

The bright-red cheeks so often seen on young Tungus women are particularly misleading as to the character of their complexion. The greater part of the northern Tungus seen by me were of a dark-yellow or dull earthy hue.

The above description of the color of the Koryak skin is as accurate as it is possible to give it without the aid of tables.

The tribes with whom some branches of the Koryak formerly intermarried, and do even at present, are the Chukchee, Kamchadal, Tungus, Russians, Yakut, Chuvantzy, and Yukaghir. The Reindeer Koryak of the Palpal, at the southern border of the Chukchee territory, intermarry mainly with the Chukchee. In northern Kamchatka the Maritime Koryak have long inter-

[1] It is of interest to note that the conqueror of Kamchatka, Atlassoff, in his report, characterized the Koryak as a bearded people. Barrett-Hamilton and Jones (A Visit to Karaginski Island, Kamchatka [Geographical Journal, London, 1898, Vol. XII, p. 290]) tell that some of the men of the Karagha village were bearded, and they regard this as due to a mixture with Russian blood.

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married with the Kamchadal. In olden times the Koryak on the border of the ancient Tungus-Koryak territory, near Tauysk, undoubtedly intermarried with the Tungus. Of late years the Reindeer Koryak of the Gishiga and Varkhalam Rivers have intermarried with Tungus women, and *vice versâ*. Since the close of the eighteenth century some of the Russianized Maritime Koryak of the Okhotsk Sea in the villages of Yamsk and Tumanskoye have intermarried with the Yakut.

Russo-Koryak half-breeds are found in the Russianized settlements of Nayakhan, Yamsk, and Tumanskoye, and in Russian villages of that region. The Koryak intermarried with the Chuvantzy and with the Yukaghir at the time when they were waging war with them, and took their women prisoners.

MORTALITY, FECUNDITY, and EXTREME AGE. — To get an idea of the rate of mortality among Koryak children, I copied from the records of seventy-one married women whose measurements we had taken, the number of their living and dead children. Of 278 births, 160 individuals lived, and 118 (42 per cent) were dead.[1] The ages of the dead children are not indicated; but, since about half of the mothers were not quite thirty years old, the children must have been young when they died. As everywhere, so among the Koryak, most of the children that do not survive die during the first year of their lives. This may serve as an explanation of the Koryak belief that children's souls are timid, and that therefore children are more subject than older persons to attacks from evil spirits. For this reason, children are placed under the special protection of the household penates.[2] Notwithstanding this, the mortality of children is enormous in comparison with that of civilized nations. This is the more remarkable, since the Koryak women nurse their children, and not infrequently continue to do so until the children are three years of age. As is well known, the great mortality in civilized countries among children in their first year is due to artificial feeding. It should be noted, in connection with the number of deaths among the Koryak children, that the records were taken by me just after an epidemic of measles, which had proved very fatal to children of all ages. The mortality of children is the same among the Reindeer as among the Maritime Koryak. Dividing the above number of children into two groups, according to their origin, I obtained the same coefficient of mortality in both groups. Apparently the difference in the mode of life of these two groups has no effect on the mortality in childhood.

In order to arrive at some conclusion concerning the fecundity of women, I singled out from the above number of women all those over thirty-nine years of age. Koryak women grow old at an early age, and forty years in most cases may be considered as the age-limit for procreation. Thus I found

[1] Still-births and miscarriages are not included here.

[2] See Part I, p. 101.

1: Jochelson E-5 (1900-01) 1908 R14 Koryak R14

III. — HABITAT AND VILLAGES.

WANDERING-PLACES OF THE REINDEER KORYAK. — At the present time, Reindeer Koryak are found mainly in two of the four districts into which, for administrative purposes, the Russians have divided the northeastern part of the Maritime Province; namely, in the Gishiga and Kamchatka districts. Only five families were found in the Anadyr district, while in the Okhotsk district but a few men were left. 131

The greater part of the Reindeer Koryak roam over the Gishiga district. They keep to the interior of the country, and frequent mainly elevated, treeless tundras covered with lichen. During severe frosts they come down to the valleys, where the trees offer protection from the winds, and supply fuel for their fires. In summer the Reindeer Koryak ascend with their herds to the summits or high mountain slopes. The winds that blow freely there, the low temperature, and the never-melting snow of the gorges and ravines, free those locations from mosquitoes, which in summer are so abundant in low and woody places. For the same reason the Chukchee of the extreme north drive their herds in summer to the open tundras of the cold shores of the Arctic Ocean. 233

The Reindeer Koryak usually wander in groups consisting of a few families. There are no definite boundaries between the wandering-places of the various groups. It sometimes happens that separate families wander far from their native places, leaving the groups to which they originally belonged for one reason or another; as, for instance, on account of quarrels, lack of pastures in the old places for their reindeer, or the establishment through marriage of new family ties. I met families on the Palpal Mountains whose native place was on the Taigonos Peninsula, while, on the other hand, among the Taigonos Koryak there are people who have come from the Far East. According to Patkanov's statement, some members of the Opuka Reindeer Koryak are found on the Gishiga River, and a few families of the Gishiga Reindeer Koryak wander on the Palpal Mountains. On the whole, every group has its own wandering-places, though the limits are not well defined. Within this region, single families, or small groups of families, have their chosen places where they spend certain seasons of the year. 621

Thus the Reindeer Koryak form territorial groups. For purposes of taxation the majority of these groups are called "clans" (РОДЫ) by the Russian Administration, and the tribute levied on them was formerly paid off in furs only, but at present they are at liberty to pay either in money or in furs. Elders are appointed for each of these clans. The Koryak themselves do 651 619

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not know the names of the clans. On a part of the Reindeer Koryak, as we shall see later on, no tribute has been levied as yet, and they have not been given any clan-name.

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The number of Koryak, Reindeer as well as Maritime, may be gathered from old official data, from those of the 1897 census, and from data collected by Mr. Bogoras and myself. The old official data — reprinted from year to year in the government reports, almost without change — relate to those groups only which were assessed for tribute, and the numbers there given are less than the actual numbers.

The statistics of the census of 1897 are more reliable.[1] This census was supposed to be taken on the same day over the entire empire; but in the sparsely settled districts of Siberia the enumerators spent several weeks covering each territory. Some of the remote places — for instance, the northern part of the Palpal, or the centre of the Parapol Dol — were never visited by enumerators, but they obtained their information second-hand. Nevertheless, the data of the census of 1897 are very nearly correct. The census bulletins of 1897 relating to northern Siberia have been worked up at the Central Statistical Bureau of the Ministry of the Interior in St. Petersburg by S. K. Patkanov, the first editor of that Bureau; but the results have not been published as yet. Mr. Patkanov,[2] however, has published a brief summary, based on the census, of the statistical and geographical data of the palæasiatic tribes, among which are the Koryak. I shall quote further from these data under the name of Patkanov. Mr. Patkanov also had the kindness, at my request, to send me from his material more detailed statistical data on the Koryak, of which also I shall make use.

The data collected by Mr. Bogoras and myself refer merely to those places which we visited personally, and will serve in verifying statistics relating to certain groups only.

We must distinguish the following groups of Reindeer Koryak.

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Gishiga District. — 1. The Koryak of the Taigonos Peninsula (Taigono'-talu, i. e., "the people of Taigonos"). They spend the winter seasons along the valleys of the rivers Topolovka (Maka'lᴧᵊnu-ve'yem[3]), Kilimadja (Kili'-maćwon-ve'yem), Matuga (Ma'tukan-ve'yem), Chaibuga (Poye'm-yaᵊn-ve'yem), and Avekova (ıļä'taña-ve'yem[4]). Three or four families only roam in winter along the valley of the Gishiga River (Wui'vo-ve'yem[5]). In summer they ascend the mountains where these rivers have their sources. For the purpose

[1] This census was the first general enumeration of the people of the Russian Empire, not for purposes of taxation, but for statistical purposes only.

[2] See Part I, list of authorities quoted, p. 10.

[3] "River of the poplar people," from ma'kan ("poplar"); the Russian word "topol" (тополь) also means "poplar." The banks of this river abound in poplar-groves.

[4] ıļä'taña means "eye-woman."

[5] Wu'ivo formerly meant a fortified settlement, later on it was applied to Russian fortresses and also to Russian houses. Wu'ivon is now the Koryak name of the town of Gishiginsk.

k Jochelson E-5 (1900-01)1908 RY4 Koryak RY4

(87 men, 81 women) with twenty houses. Patkanov (census of 1897) informs me that there are only 103 persons (56 men, 47 women). It is difficult to explain the difference between these figures.

45. Dranka. Here are found, according to Patkanov (census of 1897), 82 persons (36 men, 46 women); the governor's report (1898) gives 86 persons (38 men, 48 women) with thirteen houses.

46. Ivashka. Here, according to both sources named, were 37 persons (19 men, 18 women) with six houses.

47. Khalula or Khalulinskoye. Here, according to both sources, were 21 persons (11 men, 10 women) with three houses.

48. Uka. According to both sources, 10 persons (5 men, 5 women) with three houses were found here.

49. Osernoye or Oserna. According to the census of 1897, 46 persons (25 men, 21 women) lived here, while the governor's report gives 43 inhabitants (23 men, 20 women) living in six houses.

Mr. Bogoras does not furnish any information with reference to the above six villages. The inhabitants of the villages 44–49 are also known under the name of "Uka people" or Ukintsi (Укинцы).

50. Voyampolka. According to the census of 1897 and the governor's report of 1898, there were 127 inhabitants (63 men, 64 women) with seventeen houses, while according to Mr. Bogoras (1901) there were only 93 persons (50 men, 43 women).

51. Kakhtana. Here were found, according to the census of 1897 and the governor's figures of 1898, 235 inhabitants (115 men, 120 women); but Mr. Bogoras found only 163 persons (84 men, 79 women). During the epidemic of measles in 1900, they lost, according to Mr. Bogoras, 36 persons.

52. Pallan. This settlement had, according to the census of 1897, 203 persons (100 men, 103 women); the governor's report of 1898 gives 226 inhabitants (112 men, 114 women); while Mr. Bogoras (1901) found here only 132 Koryak (63 men, 69 women) and 20 Russians. In 1900, 35 persons died here of measles.

53. Kinkil. According to both the census of 1897 and the governor's report for 1898, 133 persons (67 men, 66 women) were found here; but Mr. Bogoras found only 89 (50 men, 39 women). In 1900, 42 persons died here of measles.

54. Lesna or Lesnovskoye. By both the census of 1897 and the governor's report (1898) there were 180 inhabitants here (86 men, 94 women) with nineteen houses; but Mr. Bogoras (1901) found only 146 persons (71 men, 75 women). In this settlement 70 persons died of measles in 1900.

The inhabitants of the last five villages are known under the name of the "Pallan people" or Pallantsi (Палланцы). Their total number, according to the census of 1897, shows 878 persons, while Mr. Bogoras (1901) found only

1: Jochelson E-5 (1900-01) 1908 RYY Koryak RYY

621, but he gives the number of persons who died of measles in 1900 as 183. If we add this figure to the 621 living persons, we find a total of 804, which is less than the figure of the census of 1897. Evidently the Pallantsi are decreasing in numbers. According to Mr. Bogoras, 61 nomadic people (31 men, 30 women) belong to the community of Lesna village, and I cannot say whether this group of nomads is included in the number of Reindeer people of the Petropavlovsk district of the census of 1897 given above.

ESTIMATE OF THE NUMBER OF KORYAK. — It is difficult to give the exact number of Koryak at present, on the basis of the above figures, which are taken from various sources. The figures from the last census, however, which follow below, are approximately correct. If a part of the Kerek, and small groups of Reindeer Koryak, not assessed for payment of tribute, are not included in the census figures, this deficiency, no doubt, will be more than covered by the numbers that died in the epidemic of 1900, since the mortality at that time in settlements and camps was from ten to thirty-three per cent. Thus the data of the census, even taking into consideration the increase of population in the last seven years, will be somewhat higher than the actual number of members of the Koryak tribe. We have compiled the following table on the basis of the census figures.

DISTRICTS.	REINDEER KORYAK.			MARITIME KORYAK.			GRAND TOTAL.
	Men.	Women.	Total.	Men.	Women.	Total.	
Gishiga	1289	1100	2389	1000	1045	2045	4434
Petropavlovsk . . .	642	642	1284	687	704	1391	2675
Okhotsk	—	—	—	126	118	244	244
Anadyr	33	42	75	52	50	102	177[1]
Total.	1964	1784	3748	1865	1917	3782	7530

The greatest number of Koryak, 59 per cent, falls to the Gishiga district. The total numbers of Reindeer and Maritime Koryak are about equal, — 3748 and 3782. The number of women is less among the Reindeer Koryak than it is among the Maritime division. The number of women among the former is less than that of the men, — 90.8 women to 100 men. The number of women among the latter exceeds that of the men, — 102.6 women to 100 men. The difference in the number of women in these two groups may be

[1] I do not include here the 13 Reindeer Koryak scattered over the Okhotsk district, since I believe that this group is either a part of the Gishiga Reindeer Koryak, or that they are the group of Reindeer Koryak who have been assimilated by the Tungus, and are considered officially as belonging to the Koryak of the Yamak settlement. On the Korkodon River I once met with a Koryak family from the Okhotsk district who could not speak the Koryak language, but who spoke the Tungus, as well as the Russian language.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

771 609 influence of his ill-wishing eye, wicked tongue or word. To prevent such magical influences, the stranger was not admitted to the family hearth, or the inmates would guard themselves against him by invoking the aid of protectors. These were either special idols or any other objects of the household.[1]

784 609 The hearth, as the chief protector of the family, was tabooed to the outsider. Equally inaccessible to all but relatives were the family drum and the sacred fire-drill. A kettle from a strange house could not be placed on the fire of the hearth, nor could the kettle be taken out of the house to another's fire. The drum and the fires of the hearth were never taken to a strange house, and only members of the family were allowed to touch the fire-drill. At present, as we shall see later, all these taboos have lost much of their force, but when strictly observed they must have exercised a hampering influence on the development of social life.

[771] These anti-social customs have to be attributed partly to the sense of insecurity, and partly to religious beliefs; but I am also able to indicate certain incipient tendencies towards a higher social status than the one represented by the family organization.

619 In the first place, the tradition of Big-Raven as a common ancestor generates the idea of ethnic unity. True, this idea exists but dimly in the consciousness of the Koryak. The partitive terms "the Reindeer Man," "the Maritime Man," the inhabitant of this or that settlement or camp, are more congenial to his mind than the collective term "Koryak,"[2] as a member of a unified people; but when I invited comparisons between the Koryak and the Tungus or the Yakut, the former drew the conclusion that the Koryak were of one blood, while the Tungus and the Yakut were foreigners. On the other hand, the Maritime Koryak considers himself more closely related to the Maritime Koryak than to the Reindeer Koryak, and *vice versâ*. This separation of the two groups of Koryak is fostered by the different forms of the household.

621 174 In ancient times the settlements of the Maritime Koryak were not mere territorial groups, but associations of households, the inmates of which were united by ties of common rights and obligations. New settlements were habitually founded by men who had left the original villages, — men of independent character who had gained equal prominence as good warriors and as clever hunters. Around these leaders groups of men of ordinary abilities would settle, mostly relatives by blood or marriage, but occasionally also strangers seeking the protection of the founder of the settlement. Thus the settlement had no tendency to develop into a gens whose members traced their descent to a common ancestor, but presented a union of related or friendly families with an elder at the head. Neither in traditions nor in other

[1] See Part I, p. 32. [2] See p. 407.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

tales do we find any trace of the representative principle before the advent of the Russians. The principle of seniority dominated in the settlement as well as in the family. By seniority we must not understand greater age alone, but also greater physical strength. Aged weaklings were not considered. As long as no stronger man appeared, the founder of the settlement was the elder. The sacred post[1] erected by him was regarded as the guardian of the entire settlement. The strong man always had several wives and many children, and after his death his family continued to dominate in the settlement. In the reports of the Cossacks who fought the Koryak, mention is made of the elders of settlements. There the Yakut name Toyon is given them, which name in Yakut also means the representative of a clan or gens. The Koryak called them E'yem, which means "the strong one." What the power of these leaders was cannot be gathered from these reports; but they relate that the settlements would at times combine into defensive and offensive unions, as was the case during the uprisings of the Koryak against the Russian conquerors. What part was played in the formation of these unions by the E'yems, what part by the mass of the Koryak, we do not know. During battles the extreme authority was vested in the "strong men" and the good warriors, but leadership in war was not always accorded to the elder in times of peace.

The family shamans and the professional shamans, who regulated the family cult and the general religious life of the people, enjoyed a position of a certain prominence in social affairs. Often the "elders" and "braves" themselves possessed shamanistic powers, or they kept shaman helpers, whose magic assisted them in their combats with enemies.

The fortification of a settlement[2] was the concern of all its inhabitants. I have spoken before of the guardians of settlements and of the communal character of the whale festival.[3] It is very probable that in ancient times special houses were set apart in the villages for gatherings and feasts. In describing the whale festival[4] I pointed out that the celebrations took place in the largest house of the village, that the fire of the hearth was kept alive by wood supplied by each and every one of the participating families, the beds and sleeping-tents having previously been carried out of doors. Thus the dwelling was temporarily transformed into a public house, the family hearth became a communal hearth, and all the inhabitants of the settlement cooked their meals at its fire. I saw another public house at the fair in the Palpal. This house was a large skin tent built by all the Reindeer Koryak who had come to the fair.[5] In one myth[6] we are told that in the centre of the kalau settlement a large house was situated, where the kalau were gathered for a council.

We find another manifestation of social tendencies in the still surviving

[1] See Part I, Fig. 4, p. 37. [2] See p. 363. [3] See Part I, p. 67.
[4] Ibid., p. 71. [5] See p. 451; also Plate XIX, Fig. 2. [6] See Part I, p. 314, No. 114.

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In Kuel the only season when fire, as well as the drum, cannot be taken to another house, is the winter, obviously for the reason that the fire and the drum as family protectors are most needed in winter, when the kalau most frequently visit human habitations. The Reindeer Koryak on the Tʻlqai have abandoned all taboos referring to the fire and to the drum. The Reindeer Koryak on the Palpal have no interdict against taking the drum to another house; the fire, however, they allow to be carried to the houses of relatives only. On the Taigonos, ordinary fire may be taken to another house, but not the sacred fire obtained by drilling.

The skin boat, in all non-Russianized villages, still forms part of the family cult, and it can belong to but one family.[1] The sacrificial grass and the alder-branches which are hung on the frame of the skin boat when it is put away for the winter, must not be taken to another house.[2] In spring, when the seal-skin cover is again put on the boat-frame, and the skin boat is made ready for the sea, the possessor of the boat burns the sacrificial grass and the branches at his hearth.

Russian influence has, on the other hand, also hampered the development of some social factors, or has given them a new direction. Owing to increased security, the tendency to form unions between settlements, camps, and other groups, for the purpose of protection against enemies, has disappeared.

In the concluding chapter I shall give a short history of the conquest and final subjection of the Koryak by the Russians. Here I will speak of the present social standing of the so-called "elders" (Russian, starosta [старости]). The obligations of the non-Russianized Koryak to the Russian Administration consist in the payment of a tribute called yasak, and in free transportation given by them to Russian officials. Mail also used to be carried without pay, but recently the Government has fixed a fee for its transportation. To enforce the duties imposed on the natives, men responsible for them had to be appointed. For this purpose the Koryak were divided into "clans" (Russian, roʻdy [роды, *sing.* родъ]).[3] These were purely territorial groups, lacking the ties of common origin; and the name "clans" given to them is quite artificial. For instance, some settlement of the Maritime Koryak, or a group of Reindeer Koryak camping within the limits of a certain locality, were called clans. At the present time these clans have ceased to be even territorial groups; for, since the lists of families belonging to this or that group were first compiled, many families have moved to another settlement or migrated to another locality. The officials mistook the loose social structure of the Koryak for a fully developed social organization, like that of other Siberian peoples (the Yakut or Tungus, for instance), whose elders were elected by the members of the clan or occupied hereditary positions. The territorial groups of the

[1] See Part I, p. 41; p. 747. [2] See Part I, p. 78; and Plate VII, Fig. 1, opp. p. 80. [3] See pp. 433–443

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THE KORYAKS

V. V. ANTROPOVA
(based on data by S. N. Stebnitskiy and N. B. Shnakenburg)

General Information

The Koryaks are the nearest southern neighbors of the Chukchi. The name "Koryaks," given this people in the second half of the 17th century, stems from the Koryak root kor—"reindeer." The basis for this name was probably the locative case of this root—korak, or "those who are around reindeer." In former times, Koryaks had no general name for themselves. The reindeer-breeding Koryaks called themselves Chavchyvav (Chavchyv); they were also known by this name among various groups of sedentary Koryaks. In ethnographic literature they are known as Chavchuvens. The coastal Koryaks called themselves Nymyl''u, the singular of which was Nymyl''yn. This was derived from the root nym, nymnym—"village," "place of residence"—and thus means "residents" or "villagers." This designation gave rise to the name "Nymylany," which is widely used in the Soviet press. However, this name is evidently not the real self-designation of the entire people. 101

Today, in connection with the process of consolidation of dispersed Koryak groups, the term "Koryak" is beginning to acquire general usage. It is already being accepted as the name and the self-designation of the entire people, but along with it the term "Nymylan" may also be encountered, as applied to the entire people, both orally and in the local press.

The Chukchi who live in the northern part of the Koryak National Okrug sometimes call the Koryaks Tann'o (sing. Tann'ytan). The same name is occassionally used by Koryaks for the Chukchi. At the time of the Chukchi-Koryak wars, the word "tann'ytan" meant "foreigner," "alien," "enemy." Today it has lost its original meaning and is used merely as the name of a people: in the Koryak language it describes the Chukchi, and in Chukchi, the Koryaks. The Itel'mens call the Koryaks Ta luan. [648]

In the past, the Koryaks were subdivided into the following 9 territorial groups: 1) Chavchuvens—reindeer-breeders (constituting approximately one-half of the entire people), living throughout the entire okrug, but principally in the interior; 2) Kamentsy—a group that was different economically, ethnographically and linguistically; they inhabited the larger part of the coast of Penzhina Bay; 3) Parentsy, who lived along the Paren' River, in the village of Paren', on the east coast of Taygonos Peninsula; 4) Itkantsy, who also lived on the east coast of the same peninsula, in three villages known by 619

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the common name of Itkana (Upper, Middle and Lower); 5) Apukintsy, who lived at the mouth of the Apuka River and farther north, along the coast of the Bering Sea; 6) Kereks—a small coastal group, living northeast of the Apukintsy along the coast of the Bering Sea, from Natal'ya Bay in the southwest to Cape Navarin in the northeast; 7) Alyutortsy—the second largest group, inhabiting the large area of the Kamchatka Isthmus, from the village of Tymlaty in the south to the village of Olyutorka (Bering Sea coast) and Rekinniki and Podkagernoye (the coast of the Sea of Okhotsk); 8) Karagintsy—a group close in language to the Alyutortsy, living from the village of Tymlaty in the north to Uka in the south (on the east coast of the Kamchatka Peninsula); 9) Palantsy—distributed in 5 villages along the coast of the Sea of Okhotsk, from the village of Lesnaya in the north to that of Vayampolka in the south.

The census of 1926–1927 set the number of Koryaks at 7434 persons, of whom some 55% were nomads and some 45% settled.

At present almost all the Koryaks live within the bounds of the Koryak National Okrug of the Kamchatskaya Oblast. Only an insignificant number of Koryaks live outside the okrug—in the Chukchi National Okrug (the Kereks), and in the Bol'sheretskiy and Petropavlovskiy Rayons of the Kamchatskaya Oblast. The Koryak (National) Okrug is divided into 4 rayons: Penzhinskiy, with its center in the village of Kamenskoye (Vaykynan); Olyutorskiy, with its center at the village of Tilichiki (Tylliran); Tigil'skiy, its center at the village of Tigil' (Vuyvyn); and Karaginskiy, its center at the village of Ossora. The center of the okrug is the village of Palana in the Tigil'skiy Rayon.

The Koryak National Okrug of the Kamchatskaya Oblast lies between 56°–65°N and 158°–174°E. The unfavorable average temperatures and the wide expanses of tundra and forest-tundra, despite the relatively southerly position of the okrug, lend a harsh quality to its environment. Nevertheless, the natural conditions of the territory, which extends almost from the Arctic Circle in the north to the latitude of Moscow in the south, are not homogeneous. Their diversity is intensified by the complex mountain relief of the area. The extreme northwestern corner of the okrug—the Upper Omolon Basin—is the highest spot, and most continental in climate. This area belongs to the forest zone, although coniferous forests occupy relatively small areas, while the predominant terrain consists of lichen-grown and other tundras, with scrub thickets in the mountains and river valleys. There are also grassy swamps and meadowlands.

The middle part of the Penzhina River Basin and adjacent areas on the Kamchatka Isthmus are characterized by a predominance of hills and low plains. The continental character of the climate lessens as one approaches the Sea of Okhotsk. Despite its more southerly position, this entire territory belongs to the forest-tundra zone. It has no coniferous forests, but abounds in scrub thickets, mountainside tundras and rocky areas in the mountains. There are even more mountain tundras in the east of the okrug—among the Koryak uplands and in the northeastern part of the Kamchatka Isthmus.

The rest of the territory of the okrug embraces the swampy unforested coastal lowlands of the northwestern part of the Kamchatka Peninsula and the western slope of the middle part of the Middle Kamchatka Range. Stone-birch groves, thickets of cedar and alder, and dry moss and other tundras extend over the mountainsides and mountaintops; in the river valleys in the mountains and foothills, vegetation consists of tall deciduous forests (poplar, alder, willow, Korean cedar, and, farther south, birch) and meadows. In this part of the okrug, which lies in the temperate zone, the climate is moist and

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any are caught in adultery, both parties are certainly condemned to death. For this reaſon the women ſeem to take pains to make themſelves diſagreeable; for they never waſh their faces or hands, nor comb their hair, and their upper garments are dirty, ragged, and torn, the beſt being worn underneath. This they are obliged to do on account of the jealouſy of their huſbands; who ſay, that a woman has no occaſion to adorn herſelf unleſs to gain the affections of a ſtranger, for her huſband loves her without that. On the contrary, the fixed *Koreki*, and *Tchukotſkoi*, look upon it as the trueſt mark of friendſhip, when they entertain a friend, to put him to bed with their wife or daughter; and a refuſal of this civility they conſider as the greateſt affront; and are even capable of murdering a man for ſuch a contempt. This happened to ſeveral *Ruſſian* Coſſacks before they were acquainted with the cuſtoms of the people. The wives of the fixed *Koreki* endeavour to adorn themſelves as much as poſſible, painting their faces, wearing fine cloaths, and uſing various means to ſet off their perſons. In their huts they ſit quite naked, even in the company of ſtrangers.

The whole nation is rude, paſſionate, revengeful, and cruel; and the wandering *Koreki* are alſo proud and vain: they imagine that no people in the world are ſo happy as themſelves, regarding all the accounts that ſtrangers give of the advantages of other countries, as ſo many lies and fables; for, ſay they, "If you could enjoy theſe advantages at home, what made you take ſo much trouble to come to us? You ſeem to want ſeveral things which we have; we, on the contrary, are ſatisfied with what we poſſeſs, and never come to you to ſeek any thing". One great reaſon of their pride and haughtineſs may be owing to the ſettled or fixed *Koreki*, who ſhew the greateſt fear and awe of them; ſo that if one of their deer-herds ſhould come to a hut of the latter, they all run out to meet him, treat him with the greateſt

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greateſt ceremony, and bear every affront. It was never heard that the ſettled *Koreki* did the leaſt injury to any of the wanderers; and this is ſo firmly believed, that our tax-gatherers think themſelves entirely ſafe, when they converſe with thoſe who live in huts, if they are guarded by one of the rein-deer *Koreki*: which may appear very ſtrange, conſidering that the ſettled *Koreki* are much their ſuperiors in ſtrength; and it can only be attributed to that general reſpect which poor people pay to the rich: for the poverty of the ſettled *Koreki* is ſo great, that they depend upon the others in a great meaſure for their cloathing. The rein-deer *Koreki* call the others their ſlaves, and treat them accordingly; but they behave very differently to the *Tchukotſkoi*, who are ſo terrible to them, that fifty of the rein-deer *Koreki* dare not ſtand againſt twenty of theſe; and if it was not for the protection of the Coſſacks of *Anadir*, the *Tchukotſkoi* would have rooted them out by this time. As every nation has ſomething commendable, ſo the *Koreki* are more honeſt and induſtrious than the *Kamtſchadales*, and ſeem to have a greater ſenſe of ſhame.

It is difficult to form an exact account of the numbers and different families of the *Koreki*, but it is thought that all together they are more numerous than the *Kamtſchadales*. They live in ſuch places as abound with moſs for their rein-deer, without regarding the ſcarcity of wood or water: in the winter time they can uſe ſnow for water, and for firing moſs or graſs, of which they have plenty every where. Their manner of living, eſpecially in the winter time, is ſtill more diſagreeable than that of the *Kamtſchadales*: for being frequently obliged to change their habitations, the huts which they come into are all frozen; and when they begin to thaw them by the fires, which are uſually made of green ſhrubs or graſs, there ariſes a ſmoke, ſo pernicious to the eyes, that it is enough to blind a perſon entirely in one day.

1. [i.e., the Reindeer Koryak -- Analyst]

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000 amidſt all their misfortunes, with the pleaſure of having once in their life made a delicious meal.

685 1111 279 Amongſt all theſe barbarous nations, excepting the *Kamtſchadales*, theft is reputable, provided they do not ſteal in their own tribe, or if done with ſuch art as to prevent diſcovery; on the other hand, it is puniſhed very ſeverely if diſcovered, not for the theft, but for want of addreſs in the art of ſtealing. A *Tchukotſkoi* girl cannot be married before ſhe has ſhewn her dexterity in this way.

682 619 Murder is not looked upon as a great crime unleſs it be in their own tribe, and then the relations of the murdered generally revenge it, but no one elſe takes any notice of it.

582 In their marriages the rich match with the rich, and the poor with the poor, with little regard either to beauty or any other accompliſhment. They marry for the moſt part into their own family, ſuch as with a firſt couſin, an aunt, or mother-in-law; and, in ſhort, with any relation except their own mother or daughter.

583 836 The ceremonies of courtſhip are the ſame as among the *Kamtſchadales*. Although the bridegroom ſhould be very rich, yet he is obliged to ſerve three or five years for his bride; during which time they allow them to ſleep together, though the form of catching the bride ſhould not be performed, which they leave 'till the marriage be celebrated, and that is done without any

595 233 great ceremony. They have ſometimes two, and ſometimes three wives, whom they keep at different places, giving them a herd of deer and a keeper. Their greateſt pleaſure is to go from place to place and examine their cattle; and it is ſurpriſing that the *Koreki*, notwithſtanding their herds are ſo numerous, and they are quite ignorant of arithmetick, can immediately diſcover the leaſt loſs, and even deſcribe all the marks of the deer that is miſſing.

858 They have a great fondneſs for their children, and breed them up from their infancy to labour and oeconomy. Thoſe that